





# MARYLAND COLONIZATION JOURNAL.

CONDUCTED BY JAMES HALL, GENERAL AGENT OF THE MARYLAND STATE COLONIZATION SOCIETY.

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"Nothing is more clearly written in the Book of Destiny, than the Emancipation of the Blacks; and it is equally certain that the two races will never live in a state of equal freedom under the same government, so insurmountable are the barriers which nature, habit and opinion have established between them." JEFFERSON.

WE have again to apologize for our tardiness in issuing the Journal, and again to attribute it to the same cause, viz., the non-arrival of the "Liberia Packet."

It will be recollectcd, that we published our last No. immediately after the arrival of the Hollander, in N. Y., bringing advices from Monrovia as late as the 20th of Nov., at which date, the Packet had not arrived at that port. Although one month has elapsed since the arrival of the Hollander, let it not be supposed that the chances against the safety of the Packet are thereby increased. They remain just the same as before. The Packet, provided she arrived out in good condition, and would not be obliged to lay by, in the colonies, for repairs, would yet be detained there from five to six weeks, discharging her emigrants and cargo, and taking on board her return freight. Therefore, calculating that she arrived out on the 1st of Dec., ten days after the sailing of the Hollander, and that she would be detained there until the 15th of Jan'y, an average return passage, would not bring her into this port, before the 1st of March, and a long passage from the 1st to the 15th of that month. Consequently, the chances against her safety, are not materially increased until the 1st prox. but after that in a fearful ratio, until her fate is decided by her return to port, or by some later arrival from the colony. The intimation given in the daily prints, that there was reason to apprehend a mutiny on board, when the Packet left the Capes, is without other foundation, than, that a man who shipped as second mate, proved unfit for his station and was sent into the forecastle. We repeat our assurances before given, that every thing appertaining to the vessel, when she left this port, was as it should be. She had been proved staunch, strong and stiff in two severe gales, she was well supplied with new sails and the best of rigging, was well watered and provisioned for the voyage, besides having a plenty of provisions on board as cargo. Her crew were picked men, and the captain and first officer were second to no seamen in Baltimore. We therefore again repeat, "We cannot believe her lost."

## ABOLITION AND COLONIZATION.—THE ISSUE JOINED.

It is not our intention to induce any comparison or contrast between these two objects, or to discuss their respective merits or demerits. We have ever considered controversies of this kind as entirely unprofitable, and never more so than when attempting to influence or convince a radical, a disorganizer or an enthusiast of any stamp. We have seen the subject well handled by able writers on both sides, and always much to their own satisfaction and that of their friends; but in no one instance producing any effect upon their opponents, except increasing their determination not to be convinced. Since we have conducted this journal, we have said but little upon the subject of Abolition, in hopes, that our course might induce a corresponding one on part of its advocates; and for the past three years, we have thought we perceived somewhat of an abatement of the hurricane of denunciation and abuse heaped upon us by Garrison and his adherents; but it proved only, what sailors denominate a *lull* in the gale. It has come on again with redoubled fury. The appearance of Mr. Clay, in the chair as president of the Am. Col. Society, immediately set the elements in motion, and there seems to be no end to their raging. But amid all their fury and uproar, we perceive they are coming more near the true grounds of the controversy; they begin to discover why they can never act with the Colonizationist or the Colonizationist with them. They oppose Colonization, because its action is based on the ground, that the colored men "can never in this country, attain political and social equality with the whites," which they consider an unfounded assumption. This, then is the true ground of difference and the true reason of their opposition to our cause. We are most heartily glad they have at last got at it, and hope they will hereafter stick to it, and cease this opposition to the colonies themselves, and the reiteration of the thousand falsehoods concerning them.

We copy the following article from the North Star, a paper edited by Frederick Douglass, which we think treats the subject very fairly, and as we said above, makes the true issue.

## “ THE PHILOMETHLEAN SOCIETY.

“ On Friday evening last, we had the privilege to attend a meeting of this useful Society of colored persons, in Albany. In the present proscribed and isolated condition of our people, such institutions seem almost indispensable to our social happiness, progress and elevation. We, however, think that they should always be regarded as temporary institutions, forced upon us by the unjust and wicked prejudice which excludes us from the like institutions among the whites, and ready to be given up whenever a sense of justice and liberality shall assert its dominion in the American mind. The question which engaged the attention of the society, and which was quite fully discussed on this evening, related to the subject of Colonization. A young man from Liberia, now a student at the Medical College in Albany, submitted a resolution, affirming it to be the duty of the free colored people of this country to emigrate to Liberia, as the only means of elevating them among the nations of the earth. He said, that he hoped all prejudice would be discarded, and that the Society would discuss the subject with the calmness and seriousness which its importance demanded.

He also hoped that no reference should be made to the conduct of the American Colonization Society, as he humbly conceived that the good or bad actions of that Society had nothing to do with the question before the meeting. The principal argument urged in support of the resolution, was, the invincibility of prejudice against the colored people in this country, and the duty of our civilizing and evangelizing Africa.—He said, that “Colonization is always the precursor of civilization, and that without it, Africa must continue in her present barbarous condition.” He urged that an individual was respected according to the merits or demerits of the nation to which he belonged; and that while Africa was uncivilized, it was utterly absurd to suppose that her children would be respected among mankind. These views were enforced with much apparent earnestness, and made quite an impression on the audience. In reply, it was urged by Messrs. Topp, Cutler, and others, that prejudice was not invincible; that the condition of the free, colored people in this land was steadily improving; and that thus far, Colonization had only served to retard the progress of this improvement; that it had fostered and strengthened prejudice, by declaring it to be invincible; that individual emigration might be very well, but that any general movement in that direction must operate injuriously; that it was the duty of the colored people to stay here, and help to free their brethren, rather than leave them in their chains, to go to civilize Africa. We do not pretend to do full justice to the arguments on either side—our limited space will not permit this; but we have given a fair report of the principle arguments used on both sides.

The only colonization which we recommend to our people, is a moral one. To change our location, is not to attain true elevation.—We must emigrate from degradation to respectability, by quitting the shores of ignorance for those of intelligence; by cutting off the spirit of indolence, and assuming that of industry; by dispelling the clouds of misanthropic despair, and cherishing a manly faith in the power of truth; and seeking our social advancement by the most untiring perseverance in the path of moral rectitude. This done, and all the powers terrestial, or infernal, shall be unavailing in repressing our upward tendency.”

### THIRTY-FIRST ANNIVERSARY OF THE AMERICAN COLONIZATION SOCIETY.

THE thirty-first Annual Meeting of the American Colonization Society was held in the Hall of House of Representatives on the 18th ult. The Annual Report was read, and addresses delivered. We are not able to insert the proceedings at large in the present number, but shall in our next.

We have only room at present for a few notices of the meeting taken from some of the newspapers of the day following:

(From the National Intelligencer.)

#### ANNUAL MEETING OF THE AMERICAN COLONIZATION SOCIETY.

Before the hour of 5 o'clock yesterday evening—that is, several hours before the appointed time of meeting of the Colonization Society—ladies and gentlemen began to pour into the Hall of Representatives, which was afterwards crowded to excess, to witness the proceedings at the Annual Meeting of the American Colonization Society, at which Mr. CLAY, the President of the Society was to preside in person, for the first time for many years. The multitude which flocked to the common centre of attraction was far greater than the hall and all the adjacent lobbies could

contain, and numbers, after struggling in vain to obtain an entrance, returned home disappointed.

The occasion was one of great interest, Mr. CLAY having presided as chairman at the small but respectable meeting held in this city more than thirty years ago, when the first movement was made to get up the association, which has been productive of such important results, and has already reached the point of proving the capacity of the colored population, bred and educated in the United States, for self-government, the people of Liberia having just established a Constitution, modelled on the institutions of the United States.

Mr. CLAY, on taking the Chair, was saluted with acclamations by the assembly.

Extracts from the annual report having been read by the Rev. Mr. McLAIN, the Secretary of the Society—

Mr. DAYTON, Senator from New Jersey, offered a resolution of congratulation on the birth of a new Republic on the shores of Africa, terminating with a delicate allusion to the presence of Mr. CLAY, and his early services in the cause. The mover supported the resolution in a brief and eloquent speech, which, eloquent and impressive as it was, suffered frequent interruption from loud calls for Mr. CLAY.

At length Mr. CLAY rose to speak, and was again greeted by long continued plaudits. As soon as order could be restored, he addressed the Society, in a speech, which, though made with very slight preparation, held the immense auditory enthralled in the deepest silence, (save an occasional burst of irrepressible applause,) in which he adverted to the progress and past history of the Society, and offered his congratulations on the thus far successful and joyful result of its labors. He vindicated it from the objections of its opponents; and, after an effective appeal to those in both extremes of opinion in regard to slavery, closed with an affecting invocation of the smiles and blessings of Heaven on the Society and the infant Republic of Liberia.

Mr. CLAY was re-elected President by acclamation, and all the Vice-Presidents were also continued. The meeting then adjourned.

Full notes were taken of Mr. CLAY's speech, and it will be given in due time.

(From the Union.)

### COLONIZATION SOCIETY.

**9 o'clock.**—We have just returned from the Capitol. There was the greatest crowd in which we have ever been enveloped—every portion of the hall of the House of Representatives crammed with a living multitude. Perhaps from 3,000 to 4,000 persons were present—and hundreds were turned away, unable to find a seat, or a resting place for the soles of their feet.

The report from the Colonization Society was first read. Then Mr. DAYTON, United States Senator from New Jersey, addressed the audience.

And last of all, arose the orator of the night, HENRY CLAY. He made no display of eloquence, but he spoke clearly and sensibly of the benefits of the Colonization Society. We were rather surprised to hear him speak with so loud and distinct a voice.—Every one knows that Mr. CLAY speaks in a most agreeable manner. Time continues to lay his hand gently upon him. Energy is stamped upon the man himself; and he is so capable of inspiring enthusiasm among his many devoted friends, that they will scarcely fail to urge on his pretensions to a higher chair than he occupied to-night, and will make it rather difficult for the friends of any competitor to rule him off the course.

## LATE FROM LIBERIA—LETTER FROM GOV. ROBERTS.

GOVERNMENT HOUSE, *Monrovia, Nov. 19, 1817.*

SIR:—I have the honor to enclose herewith duplicates of the accounts against the U. S. Government for the Receptacle, built for the accommodation of recaptured Africans; the first sets were transmitted by the Schooner “J. B. Gager,” with accounts from the Colonial Warehouse, and other documents, about thirty days ago. I omitted, at that time, to send you Dr. Lugenbee’s receipt, acknowledging the delivery of the building, which is also here enclosed.

I am happy to be able to inform you, that since my last letter to you, October 17th, we have succeeded in purchasing the entire “Tiunbo” country, also a small tract called “Zepah,” and another known by the name of “Hemasso.” These purchases extinguish the native title to all the lands lying between Grand Corah and River Cesstors.

Mr. Benson, according to appointment, is now with the chiefs of New-Cesstors, for the purpose of negotiating for that territory. By a letter received from him yesterday, I am glad to find the prospects of success are somewhat encouraging.

Rev. Mr. Wilson, who returned to this place yesterday, from a tour through the Grand Cape Mount country, where he has been to make arrangements for establishing mission stations, informs me that Commodore Hotham has received orders from his Government to attack and destroy the slave establishments at the Gallenas. The measure is authorized, it appears, by a treaty, concluded several years ago, between the British Government and the chiefs of Gallenas, for the suppression of the slave trade. Mr. Wilson obtained this information from Captain Murray, of Her Majesty’s Sloop “Favorite,” and it may be relied on.

The citizens of Millsburg, a few days ago, were a little alarmed in consequence of some rumors of an attack by the Condoes on the natives of Heddington. The reports, however, were unfounded. The natives of Heddington originated them to alarm the settlers, hoping by that means to avert an attack they feared the Condoes might make on them to avenge an insult offered by Zoda Qura, their chief, to a Condo gentleman of distinction.

A few weeks ago, Zoda and this gentleman had some difficulty respecting trade, when the latter called the former a slave—Zoda had been a slave, and was among the number liberated by Mr. Ashmun, at Mammy Town, many years ago. Zoda replied, “it was true he had been a slave, but the Americans had liberated him, and he was now a free man; and that was not all, he was in authority, and would not allow himself to be insulted with impunity. Whereupon, he ordered his people to shave the beard of the Condo gentleman, steep it in water, which he compelled him to drink, then sent him off with an impudent message to his king. According to the notion of the natives, a grosser insult could not be offered; and, I have no doubt, should they find Zoda beyond the jurisdiction of his Government, his head will pay the forfeit, unless the authorities can succeed in accommodating the difference, which I think we shall be able to do.

Of public affairs, I have nothing worth communicating: every thing is going on quietly and in order.

No news yet of the Packet, we begin to fear some accident has befallen her.

In haste, I am, sir, most respectfully your obedient servant,

J. J. ROBERTS.

REV. WM. McLAIN,

*Sec. and Tr. Am. Col. Soc'y, Washington City, U. S. A.*

## LETTER FROM DR. LUGENBEEL.

MONROVIA, LIBERIA, November 20, 1847.

REV. AND DEAR SIR:—Although I have nothing of importance to communicate to you, of which you have not already been informed; yet as an opportunity is now presented, by which I have the privilege of sending letters to my far-away home, I will forward you a few lines, by which you will at least perceive that I am still among the living, and still able, even in “the white man’s grave-yard,” to talk on paper to my distant friends on the other side of the rolling ocean.

I presume, that before the reception of this, you will have received my letter by the Schooner “J. B. Gager,” which vessel left our port on the 19th ultimo, bound to Sierra Leone—thence to New York. Since the date of that letter, nothing worthy of particular notice has transpired on this side the “big water;” except the artificers of some of the emissaries of the Devil—slave traders on the one hand, and the success of the Gospel of Christ on the other—two powerful antagonistic influences, which are in operation in this benighted land; producing as great a contrast, as can well be imagined. While brutes in human form are still engaged in tearing away the poor ignorant aborigines of this country, and transporting them in floating prison-houses to the distant scenes of perpetual servitude; many of the rescued victims of the abominable traffic, who were brought to this place in the slave-ship “Pons,” are realizing the transcendent blessings of the glorious Gospel of salvation—a considerable number of them, I decidedly believe, have experienced evangelical repentance and conversion, have received the ordinance of Christian baptism, and have become members of one or other of the branches of the Christian Church. And the work is still going on—the heavenly influences of divine truth and love, are spreading from house to house, and heart to heart. And may we not confidently hope, that the feeble, glimmering light, which was brought over from the land of Bibles, and of Gospel light and liberty, and planted on the heights of Mesurado, by the pioneers of African Colonization, will continue to spread its effulgent rays over the Republic of Liberia, until the deep darkness shall be dispersed from the minds of all the contiguous native tribes, until the heavenly radiance shall extend far into the interior of this land of midnight gloom—aye, until all the scattered tribes of this vast peninsula, shall be brought under its benign influences, until slavery shall be forever abolished, and Africa shall be disenthralled and brought home to God!

In view of the eagerness which is exhibited by most of the captives by the Pons, for religious instruction; and in view of the astonishing facility with which they imbibe religious truths, I feel much encouraged to believe that the seizure of that vessel, and the delivery of her human cargo at this place, has resulted in incalculable good to those wretched, degraded creatures, and will result in the greatest of good to many more of the benighted children of Africa.

But the nefarious traffic is still carried on to a very great extent—greater, perhaps, this year, on this part of the coast, than for several years past. I understand that the slavers have resorted to the expedient of shipping their slaves at night, even in sight by day-light of armed cruisers. They run in, and take off the slaves, without even coming to anchor. Several cargoes have been taken from New Cess, within the last few months. A few weeks ago, I understood that a *New York pilot boat*, was lying off Gallinas, in command of Captain Flowery, who was taken in the “Spitfire,” about two years ago—condemned, imprisoned, and afterwards pardoned in the United States. The pilot boat suddenly disappeared, one dark and rainy night, as is supposed, with her full complement of doomed victims.

So, you see, that the combined efforts, of England, France and the United States, by armed vessels, will not prevent the exportation of slaves, even from the most noted marts. Nor would the combined efforts of all the vessels of all the natives in the world, put a stop to the infamous trade, so long as the natives of Africa remain uncivilized, and a market remains open for the sale of slaves in other parts of the world.

The general health of the people in Liberia has, I think, been as good, during the last few months, as I ever knew it to be. As for my own part, I have been getting along about as well as usual—slight feverish spells occasionally, but no chills or agues.

We are still anxiously awaiting for the arrival of the Liberia Packet.

Yours truly, J. W. LUGENBEEL.

REV. WM. McLAIN, *Secretary and Treasurer, American Col. Society.*

[From Africa's Luminary.]

### RELIGION AMONG THE CONGOES BY THE "PONS."

The readers of the Luminary, who did not witness the deeply interesting and solemn ceremonies, at the Methodist Episcopal Church, in this place, on Sunday, the 24th instant, especially those persons in the United States who are interested in the spiritual, as well as in the temporal welfare of the liberated Africans, who were landed at this place from on board the slave-ship "Pons," in December, 1845, will doubtless be gratified to learn that, on that day, six of these poor rescued victims of the abominable traffic were received into the church, on probation, after having given satisfactory evidence of having experienced the pardoning love of God. Three of these were males, and three females; and five of the six are living with Governor Roberts, and one with Mr. Benedict. Five of them were baptized—the other one, preferring to be immersed, did not receive the ordinance of baptism on that day. They all seemed to realize the importance of the solemn ceremony; and they all expressed themselves as being satisfied, that God, for Christ's sake, had forgiven their sins—had made their hearts "fine."

Two or three others of the Pons' company have professed to have experienced a change of heart; and several of the rest are very much concerned about the salvation of their souls. They all seem to have an impression that they must not talk or eat much while they are seeking religion; and they carry out these two important auxiliaries—silence and fasting—more strictly than I ever knew civilized and enlightened people to do. They sometimes spend the whole day in "the bush," in prayer, without eating or drinking any thing.

It is truly interesting to hear these converted heathen relate their experience. Their earnestness and simplicity, and the good sense of some of their remarks, are calculated to excite the admiration of every Christian observer. The experience of one of the six who were received into the church, is peculiarly interesting and impressive. This poor fellow was so deeply convicted, and was so fully engaged in seeking religion, that he refused to speak a word to any person, even to his comrades. He would willingly do whatever he was directed to do, by the Governor or Mrs. R.; but he would not answer any questions, or say a word, at any time. He continued in this dumb state eight days; during which time he always appeared to be in the deepest distress and anxiety—often weeping bitterly, and frequently apparently absorbed in deep meditation. During these eight days, he ate scarcely enough to sustain his life, and spent all his leisure time in meditation, and in trying to pray. He would patiently, and

with apparent gratitude, listen to the instructions which were given; but not a word would he speak, in answer to any enquiry from any person. On the night of the eighth day of his spiritual distress, the Lord spoke peace to his soul:—"his tongue was loosed, and he spake and praised God." He immediately told his companions what he had seen, and what he felt. Some of them laughed at him; but others did not feel like making derision.

On the following morning, when I first saw him, I felt satisfied, from the expression of his countenance, (so different from what it had been,) that he had experienced some change; and, on speaking to him, he readily answered; and then, in his broken language, he endeavored to relate his experience. It was difficult for him to express his feelings, or to give a distinct account of some remarkable sights which had been presented to his mental or spiritual vision. His description of one was strikingly similar to the usual representations of the appearance of the Saviour; and while he endeavored to represent the object which he says he saw, there was in his countenance an unearthly expression or exhibition of meekness and humility. On being asked what made him think that he had been converted, or that his heart had been changed, he replied, "All time before, my heart be wah-wah, (bad) plenty. It make me tief, tell lie, and do plenty bad ting. I pray God for give me good heart. Last night I lay down for sleep: I no sleep; my heart be too wah-wah. I pray, pray, pray; then God hear me, and make my heart fine. He take away all wah-wah ting my heart, and make me feel no more trouble, but make my heart fine." On being asked why he would not speak, during the previous week, he answered, "I fear for talk; I fear I say some bad worra," (word.) And, on being asked why he now spoke, he replied, "God done make my heart fine: I no fear for talk now." I was particularly struck with his honest simplicity, while relating his experience before the church, on the day of his reception and baptism, (four weeks subsequent to his conversion.) On being interrogated respecting the state of his feelings, since God converted his soul, he said "sometime my heart feel fine, and sometime it feel wah-wah." This is strikingly characteristic of the majority of persons, during the first few weeks or months, after their conversion. The devil often gets the advantage to some extent, of the young Christian, and succeeds in causing shadows of doubt to pass across the mind of the inexperienced soldier of the cross, and in depriving him, in some measure, of the joyful feelings of his first love; and, not until he shall have fought his way through many discouraging conflicts with the great adversary, whose insinuating machinations are always in active exercise, to ensnare the Christian—not until he shall become entirely crucified unto the world, and the world unto him, and shall freely and unreservedly lay all on the altar, a living sacrifice, and fully realized the application of the all-cleansing blood of Christ—shall he be enabled to exult in the full sunshine of divine love, without a fleeting cloud to intercept the heavenly rays. Even then, he may occasionally hear the hoarse voice of the "roaring lion," without the citadel of his affections, or the soft whispering of the "transformed angel of light;" but he knows the sound, and he heeds not the seductive invitation of his vile enemy, though robed in the "livery of the court of heaven."

I have carefully studied the general character of the aborigines of Africa, as far as I have had opportunities; and, from my knowledge of their usual craftiness and deceit, I am inclined to be very slow in believing in the sincerity of their professions of religion, or any thing else. I am quite satisfied that very few of the many, who at different times have professed conversion, especially at Heddington and Robertsville, a few years ago, understood any thing about the reality of religion, or experienced any spiritual

change at all. But, in reference to the Congo boy, to whom I have particularly referred, I have no doubt that God, for Christ's sake, has spoken peace to his soul; and that he has thus experienced the blessing of justification. Though he cannot command language, to be able to give a very clear and comprehensive detail of the dealings of God with him; yet, I am quite satisfied that the Holy Spirit has been operating on his mind and heart in a manner peculiarly comprehensible and impressive to him; and perhaps strikingly different from His usual mode of operation with more enlightened persons. Nor have I any reason to doubt the reality of the spiritual change in the other five who were received into the church.

Immediately after his conversion, Henry commenced his labors of love among his companions; and through his influence chiefly, several others have been brought to the knowledge of the truth as it is in Christ Jesus; and a considerable number of the rest of the Congoes by the "Pons," are now apparently earnestly engaged in seeking the pearl of price. The Holy Spirit is undoubtedly at work among these rescued victims of the slave trade; and many of them are certainly deeply convicted of "righteousness, temperance, and judgment," are thoroughly convinced of the necessity of a change of heart, and are earnestly seeking the salvation of their souls.

The change which has been effected in the condition of the captives by the "Pons," since they were landed at this place, on the 16th of December, 1845, is truly gratifying to the feelings of humanity and Christian benevolence. When I received these poor, naked, degraded, and starving creatures from on board the slave-ship, although I felt satisfied that their condition in Liberia would be infinitely better than it ever had been, and better than it would have been if the vessel had not been captured; yet, I must confess that I had some fears respecting the future comfort and welfare of so large a number of grossly ignorant and deeply degraded human beings, thus suddenly thrown into this community. Little did I think, that, in less than two years, so great a change would be produced in their social, intellectual and moral condition. Little did I think, that, in so short a time, most of them would be able to understand and appreciate the transcendent blessings of the gospel of Christ, and many of them be earnestly engaged in seeking the pearl of great price. Little did I think, that I should so soon witness satisfactory evidence of heart-felt conviction of sin, in many of these victims of slavery and degradation, and see tears of penitential sorrow streaming down their cheeks; or hear the pleasing story of gratitude and praise bursting from the full hearts of those who have experienced the renovating influences of the Holy Spirit. But so it is; and so I trust the benign influences of our holy Christianity may continue to spread throughout the length and breadth of this vast peninsula; until all the scattered tribes of Africa shall be disenthralled, redeemed, and brought home to God.

J. W. LUGENBEEL.

*Monrovia, Oct. 27th, 1847.*

(From the Liberia Herald.)

#### RELIGIOUS.

The third Union Meeting of the Associated Baptist Churches, was held with the Church at New Georgia. It commenced on the third Friday in last month. It was indeed, a time of refreshing from the presence of the Lord. On Friday, the day of commencement, an unusual solemnity pervaded the assemblies, which disposed to deep and serious thought, and close self-examination. This state of feeling was regarded a favorable occasion to

rouse Christians to earnest and persevering prayer for the out-pouring of the spirit—it was thus used, and by the blessing of the Great Head of the Church, used successfully. As the meeting progressed, the earnestness and fervor of Christians increased until on Sabbath the Lord displayed his power in a manner that reminded us of the pentecostal visitation. Christians of different denominations were present—backsliders were there, and cold negligent worldly minded professors were there—and non-professors were there—and all felt and confessed that “the Lord is in this place.” The Holy Spirit descended, and by a diversity of manifestation appealed to the hearts and consciences of all classes present. The faithful consistent persevering christian was edified, and cheered by the hope set before him; the frigid and worldly minded felt shame and remorse in view of the past—backsliders repented and returned from their wanderings, and the stout hearted sinners made to cry “what shall I do!”

On Sabbath night, fifteen persons came forth to the altar, confessing their sins and bewailing their condition, and with tears in their eyes, begged that the people of God would pray for them. Among them, was one of the captives by the “Pons.” The season was one of so much interest, that having charge of the Church and being compelled to leave, we advised the church to continue divine service every evening through the week, which was done. One Thursday, we received an earnest request from the deacon to go up. We went and found the interest and excitement unabated. On the following Saturday, we again went up and found three of the late seekers professing to have experienced a change of heart. On Sabbath morning at six o'clock, the church assembled to hear their relation. In regard to one who was to come forward, we confess we felt a little sceptism; and that was the captive by the “Pons.” Perhaps, by this admission, we are exposing ourself to the imputation of want of faith in the power of God, or of correct understanding of the nature of that work which changes the human heart. Be it so, and be it that our want of faith and our ignorance have been reproved by the relation of this proselyte, who lately in the nakedness of sin, and infatuated by heathenism is now clothed and in his right mind, and has a place with the saints of God, at the feet of the Saviour. Still we must confess it a part of our creed, that the work of conversion is wholly a work of divine power, and that as soon will the Leopard change his spots, or the Ethiop his skin, as man cease from sin and turn to God.

But to the relation. Sam Clark, for this is his name, came forward. Finding he could speak tolerably good English, when he ended his relation, we thus interrogated him.

What make you pray?

Because I fear die and go for bad place.

Who tell you there be a bad place?

I go meeting ebery time, I hear da palaver and I blieve him.

When you been lib for pray, how you been feel?

I feel bad too much, my heart be bad, sick too much.

You feel bad all da time you lib for pray?

All time I feel bad, I no feel good one time.

You pray all time?

I pray all time, I pray night, I pray day, I pray house, I pray bush.

What time you feel better?

One night I feel bad too much, I think I can die, I pray, den I hear something fall down, all same man cut tree in bush. My heart light, I be new, I laugh, I cant cry, I say what dis? something say dis be God. God done hear you for Jesus Christ, (sake.)

Do you love God?  
I lub God too much.  
Do you love God's people?  
Too much. I lub ebery body.  
Suppose church say you no converted, you must go pray again?  
Spouse he say noo I look God, I cant ble (believe) that no more, I can go  
pray, because I lub pray.

These answers with others which have escaped us, banished our doubt, and with indescribable feeling, we gave him our hand as a candidate for baptism and admission into Christ's Militant Church. Three other persons were received the same morning as candidates for baptism, and it gives us pleasure to state, that the relations of all were marked with an artlessness, yet consistency and firm conviction of the change wrought in them, that left no doubt as to the reality of the work performed. More, perhaps six or eight, will soon come forward for baptism.

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## ORIGIN AND PROGRESS OF THE NORTH AMERICAN SLAVE TRADE.

The following impartial account of the origin of North American slavery, places this institution and its connection with the American people in its true light, and makes manifest the glaring inconsistency of some of the recent acts of the British Government and people in relation to it.—*Journal of Commerce.*

In A. D. 1620, a Dutch ship sailed into the Chesapeake, and landed a cargo of slaves on the James River. From that time to the present, negro slaves have been found in North America. During the first century, of colonial life, a few negroes were from time to time introduced into the plantations. But the eighteenth century opened with events deeply affecting the future fortunes of the black race, and strongly connecting slaves with the career of popular government. By the beginning of that century, the once mighty empire of Spain had grown weak. The line of her ancient monarchs was drawing to an end in the person of a feeble and dying sovereign: and the war of Spanish succession lashed the elements of strife into a foam. Louis XIV. wished to place his grandson on the vacant throne of Spain; but England and Germany resisted his wish, and all Europe was thrown into the uproar of a ten years' war. When it ended, England obtained, as her share of the spoils, a magnificent prize. Her prize was the monopoly of the slave trade. By the treaty of peace at Utrecht, in A. D. 1713, she gained the exclusive privilege of bringing African slaves into the Spanish West Indies, and to Spanish America. Immediately companies were chartered, ships built, and for thirty years England was the active slave merchant of the world. Her ships, and her ships exclusively, visited the African coast for slaves: and an immense harvest of profit was reaped from the unholy traffic. The western shores of Africa everywhere, bore witness to the activity of her traders, and with British manufactures the Christian nation purchased slaves from the black pagan kings on the African coast. These slaves were shipped to the West Indies, to the Spanish Main, and to the North American colonies. Their importation into the plantations was found a profitable mercantile speculation; and the English slave-ships entered with their cargoes into every port of the Atlantic, south of Maine.

But the provinces at an early day dreaded the introduction of negroes. They tried at first to legislate on the subject, and passed laws prohibiting their importation; but slaves were an article of commerce, and Britain had

undertaken to regulate the trade of America. The anti-slavery legislation they attempted, consequently came into collision with the legislation of the mother country, and was nullified. Repulsed here, they tried remonstrance upon the subject; but what did English merchants and manufactures care for colonial remonstrance? It was opposed to their interests, and was not worth the paper on which it was written. The enduring Quaker might talk of the light of God in the soul, and assert that man was of divine right free: the Puritan might remonstrate against trafficking in the image of his Creator; and the planter of the South might send his petition to the throne, that he might not be overrun by negro slaves; but all these petitions, remonstrances, and sublime truths, were unheard and unheeded in the onward thundering of the Great Juggernaut of commercial interest. English merchants counting their money, and eating their beef and pudding, thought only of making yellow guineas out of the black Africans.

The colonists were, however, strenuous in their opposition to the slave-trade, notwithstanding their legislation had been disregarded, and their remonstrances treated with neglect. The Penns tried to abolish slavery, and prevent the introduction of negroes into the province of Pennsylvania; but the attempt failed. Oglethorpe excluded slaves from Georgia, till the British Government ordered their introduction. Virginia persevered in her opposition; "but," says Mr. Madison, "the British Government constantly checked the attempts of Virginia, to put a stop to this infernal traffic." South Carolina like Virginia, tried to close its ports against slave ships: but South Carolina had recognized the right of the British Government, to regulate colonial commerce, and her resistance to the slave-trade was ineffectual. These efforts did not set bounds to the dark current which interest caused to flow from the African coast. The entire commercial policy of England, in reference to this trade may be announced in a single sentence, as follows:

We cannot allow the colonies to check, or in any degree discourage, a traffic so beneficial to the English nation.

So said the Earl of Dartmouth, in A. D. 1777, when the American jewel was falling from the English crown. His earlship felt the passion which urged the negro upon our country, and cleared at a bound all the hedges and obstructions raised by the people.

But, besides this commercial motive for forcing the negro upon the provinces, there were political considerations which were powerfully operative in bringing about the same result. "Negroes," said the British statesman, "negroes cannot become republicans: they will be a power in our hands to restrain the unruly colonists." Here was the germ of the opposition of the British government to a cessation of the slave trade. Mercantile interest, without doubt, suggested the argument; but the government, by adoption, made the suggestion its rule of action, and slave ships continued to visit every port from Rhode Island to Florida. The colonies were thus kept as an open market for slaves, both for a commercial and political reason—the commercial reason was, rich profits—the political reason was, that negroes could not "become republicans." These two powerful motives kept the whole sea-coast open to the slave ships: and it was not until the assembling of the Continental Congress, at the breaking out of the Revolution, that the aggregate opinion of the country was announced in an effective manner. Among the first transactions of that body was an act which forbade the introduction of slaves.

The irritation of the provinces in this is energetically set forth in a clause introduced by Mr. Jefferson into the original draft of the Declaration of Independence, and which reads as follows:

"He (the King of Great Britain) has waged cruel war against human

nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating and carrying them into slavery in another hemisphere, or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian King of Britain. Determined to keep open a market where men should be bought and sold, he has prostituted his negative for suppressing every legislative attempt to restrain this execrable commerce. And that this assemblage of horrors might want no fact of distinguished dye, he is now exciting those very people to rise in arms among us, and purchase that liberty of which he has deprived them by murdering the people upon whom he has obtruded them: thus paying off former crimes committed against the liberties of one people, by crimes which he urges them to commit against the lives of another."

This clause, for reasons affecting Georgia, and the Carolinas, was with several others, stricken out of the Declaration by Congress, before that instrument was signed: but it is a faithful exposition of the opinions of the provinces upon this subject. They knew as well as statesmen in England that negroes could not here "become republicans;" and their knowledge of the motive which induced the British Government to persevere in bringing slaves into America, rendered them the more averse to the importation.

The grievances from this source co-operated with others to drive them finally to an assertion of their independence.—*McCarty's Origin and Progress of the United States.*

We are permitted to make the following extract from a letter addressed to a friend in this city from a gentleman in Va:

HUGHESVILLE, LOUDOUN CO., VA., August 18th, 1847.

*Dear Moses,*—The papers containing the letters of McDonogh in relation to his slaves, their treatment and subsequent liberation and final settlement in Africa, have been read and re-read with absorbing interest. I know of no experiment upon our black population so extremely important in all its relations as this. In the origin, progress, and consummation of it, we see exhibited a degree of confidence, energy and perseverance on the part of the Africans, which many have supposed to be utterly denied to the whole race. We see them having a definite object in view, toiling year after year to attain it, and when it is secured, entering upon the enjoyment of it, with a calm and temperate resolution, that the blessing thus granted them, shall bring forth its proper fruits. And Africa, (thanks to the Colonization Society) is to be the theatre upon which all the excellent qualities displayed by these servants while with Mr. McDonogh, are to be hereafter exhibited. Who is to calculate the extent of influence for good, which this little band of expatriated negroes may exert upon this benighted country? Who can estimate the mighty effects which colonization in that unhappy region will produce? When our forefathers settled at Jamestown, at Plymouth, or at St. Mary's, could they have had the smallest conception of the tremendous results, which less than three centuries were to exhibit? So it is with African Colonization. We may speculate upon this subject, but we can scarcely approximate the realities which time may bring forth, as the legitimate fruits of this great enterprize. To conceive of some of the results that are likely to be produced, we are only to look at the condition of Africa before colonization had produced any of its effects upon the coast. In no quarter of the globe, in no section of the world, of which we have any

knowledge, was man reduced so low in the scale of morals and civilization, as was to be found here. To elevate these degraded beings—to make Africa the abode of literature, commerce and religion,—to build cities where was wont to be seen nothing but the hut of the savage, and to put a final stop to the slave-trade, these are some of the blessings which African Colonization promises to bestow upon the world. And yet there are those (philanthropists par excellence in their own estimation) who oppose with a pertinacity calculated to excite our wonder, this most benificent project. If they were content to withhold their patronage alone, without denouncing the scheme and those who support it, it would not be a matter of so much surprise. African Colonization requires for its success, something more efficient than frothy declamation, and unmeaning cant and hypocrisy. Those who sustain it efficiently, must give something more substantial than these, or, it would long since have sunk to rise no more. This of itself is sufficient to account for its not receiving adequate support and encouragement. But it is one thing to withhold support from a great measure, and another and far different thing to oppose and denounce it, and all who sustain it. If we are not disposed to embark in a measure calculated to produce unmixed and incalculable good to millions of our fellow creatures, it might be supposed, none would be found so stupid, or so base, as to oppose and misrepresent the honest efforts of others to attain it. But say these wordy philanthropists, it will never abolish slavery; you take away a portion of the black population, and this, like the books of the ancient Sybil, gives increased value to the remainder. You do not like us to denounce slave-holders as thieves, robbers, cut-throats, adulterers, murderers, and such like gentle terms, to induce them to give up their slaves, and let the oppressed go free. It is true a few of them liberate their blacks, and send them to Africa, where they soon fall a prey to the pestilence; but still the great evil exists, and would always exist, but for our words of denunciation and abuse. It is true also that our reproaches upon slave-holders, bring as yet, nothing but contumely, and insult upon us in return, and organization on the one side, produces increased watchfulness and vigilance on the other; but we shall get the advantage by and by, we shall out scold the oppression in time, and then we shall see, what we shall see. We have been out-generalled in the matter of Texas, but we had our presidential candidate in the field, and could not desert him. At all events, if we cannot do any good, we will not permit any one else to do any. This is about a fair representation of the above faction, and their reasoning upon this great subject. But in spite of the opposition from ultraism on both sides of the slavery question, African Colonization still progresses. Its blessed effects are exhibited in a prosperous community of coloured men and women, mostly manumitted slaves, established upon the African coast, steadily increasing, with towns villages, churches and schools, and all the evidences of the highest degree of civilization and improvement, imparting all these blessings to their degraded brethren in those benighted regions, and promising in time, the complete regeneration of a whole continent. These consequences being produced, who would not prefer to have his name associated with this benificent enterprize, than with any other project or measure of modern times? The theme is a copious one, and I could enlarge upon it, but my space will not admit of it. Not having the opportunity and means of giving it any other aid, I can only give my earnest hopes and wishes for its success, and pray that the Almighty blessing may rest upon the labours of those who favour it. We were somewhat disappointed at not having some of our Baltimore friends with us at Quarterly Meeting.

I remain as ever, yours, &c.,

(From the Liberia Herald.)

## HYMNS SUNG AT THE CELEBRATION ON THE TWENTY-FOURTH.

TUNE—*Bermonsey.*

[Paraphrased by B. P. Yates.]

Liberia 'tis of thee—

Sweet land of liberty—

Of thee I sing :

Land where my fathers died,

Land of our children's pride,

From all that on our side,

Let freedom ring.

Adopted country—thee—

Land of the feeble free—

Thy name I love;

I love thy rocks and rills—

Thy wild and scatter'd hills,

My heart with rapture fills,

Where'er I rove.

Let music swell the breeze,

Ring from the wild wood trees

Sweet freedom's song.

Let every tongue awake,

Let all that breathe partake,

Let hills their silence break—

The song prolong.

Our nation's God—to Thee,

Giver of liberty—

To Thee we sing.

Oh, let our land be bright

With liberty and light—

Protect us by Thy might—

Great God, our King.

Oh, may our rulers be

Men that will worship thee

With hearts sincere;

Our land and cause defend—

Our father and our friend,

Let us before Thee bend—

Lord hear our prayer.

TUNE—*Coronation.*

[Lines by Mrs. C. Ellis.]

Lord of the nations—now to Thee  
Liberia we commend ;Be Thou our helper, ever be  
Her guardian and her friend,We bless Thee that our eyes have seen  
The day-star on us rise;Our fathers' prayers and toils have been  
As incense to the skies.Oh, guard us, Lord, from every foe,  
With peace and plenty bless;  
That all our race, indeed may know  
This is a land of rest.Unite us in a band of love—  
Of wisdom, truth, and Thee ;  
And let Liberia ever prove  
Worthy of liberty.TUNE—*Olivet.*

[Lines by H. Trage.]

Wake every tuneful string,  
To God loud praises bring,  
Wake heart and tongue;  
In strains of melody,  
And choral harmony,  
Sing—for the oppressed are free;  
Wake cheerful song.See Mesurado's height,  
Illumed with new-born light;  
Lo ! the lone star;  
Now it ascends the skies,  
Lo, the deep darkness flies,  
While new-born glories rise  
And shine afar.Shine, life-creating ray—  
Proclaim approaching day;  
Throw wide thy blaze—  
Lo ! savage Hottentot—  
Bosjasman from his cot—  
And nations long forgot  
Astonish'd gaze.Shout the loud jubilee,  
Afric once more is free—Break forth with joy;  
Let Nilus' fettered tongue,  
Let Niger join the song,  
And Congo's loud and long  
Glad strains employ.Star in the East shine forth,  
Proclaim a nation's birth;

Ye nations hear—

This is our natal day,  
And we our homage pay—  
To Thee, O Lord, we pray—  
Lord hear our prayer.All hail, Liberia ! hail !  
Favor'd of God, all hail !—Hail happy band !  
From virtue ne'er remove—  
By peace, and truth, and love,  
And wisdom from above.  
So shalt thou stand.TUNE—*Sabbath.*

[Lines by James S. Payne.]

'Tis but right that we should bring  
Our best praises to our King—  
To the God of equal love,  
Who hath call'd us from above—  
None beside Him have we here,  
With Him none to us so dear;  
He hath seen our helpless state,  
In his time vouchsafed us aid.By His guidance we have come  
To the land of freedom's sons,  
Land where our ancestors lie—  
Land bequeathed us from on high.  
Here with ease and joy we meet,  
Worship at our Savior's feet;  
Give we him the tribute due,  
And devote our hearts anew.Love of liberty brought us here—  
Nothing to our hearts so dear.  
Here, thank God, we find the Gem—  
None fit to us contend.  
Hence, O Lord, we Thee adore,  
It becomes us to do so;  
May we ne'er unfaithful be,  
Never turn our hearts from Thee.Oh, thou God of nations all,  
Hear whene'er we on Thee call,  
May this young Republic be  
Mindful of her trust in Thee.  
Bless, preserve, and her defend,  
Knowledge, skill, and virtue send—  
Let from her the gospel light  
Pierce the gloom of Afric's night.

## ADVERTISEMENT OF THE CHESAPEAKE AND LIBERIA TRADING COMPANY.

This company exists under a charter from the State of Maryland. As its name implies, its object is the establishment of commercial intercourse between the ports of the Chesapeake, viz: Baltimore and Norfolk, and the various Liberia colonies. It has a cash capital paid in of \$20,000, with liberty to extend the same to \$100,000. Over one fifth of the stock is now owned by colored people in this country and in Liberia, the remainder by whites, with the condition annexed, that they shall transfer the same to any colored persons demanding it, at its fair value. The company now own one vessel, the Liberia Packet, a barque of 331 tons, officered and manned by colored men, with the exception of the master, whose place will be filled by a colored man as soon as one suitable can be obtained. The company have formed an arrangement or contract with the Maryland and with the American Colonization Societies, to take such freight and emigrants as they may offer, on terms depending upon the amount offered, the said societies guaranteeing a certain amount of freight and number of passengers per annum. The said societies therefore, are always to have the preference over any other parties, in case the freight offered exceeds the capacity of the vessel. The company also proposes to ship goods and merchandise on its own account, when the capacity of the vessel is not required to transport the passengers and freight of the societies. It proposes to take both cabin and steerage passengers to and from the colonies, to fill all orders for goods given by colonists, to transact through its agent any commission business for the colonists or others residing on the coast, to take out or bring back any freight, packages or letters that may be offered, always reserving the right to refuse merchandise out, in case the capacity of the vessel is desired by the Colonization Societies or the company.

The Packet will be kept constantly running between the Chesapeake and the Colonies, and early notice will be given through this Journal of the time of her sailing.

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FOR CABIN PASSAGE,—(either way)	.	.	.	.	.	.	\$100 00
FOR STEERAGE    "    "    "	.	.	.	.	.	.	40 00
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per barrel,	.	.	.	.	.	.	1 50
for metal, per ton,	.	.	.	.	.	.	10 00
FOR FREIGHT HOME,—per ton for camwood,	.	.	.	.	.	.	10 00
for palm oil, per gallon, or capacity of casks,	.	.	.	.	.	.	04
for other packages, per cubic foot,	.	.	.	.	.	.	25

Passage and freight, when not consigned to the Agent, payable in advance.

All communications respecting the Packet or the business of the Company, must be addressed to

DR. JAMES HALL,  
Managing Agent, P. O. Building, Balto.

### TERMS.

This Journal is published Monthly, and is furnished to Subscribers at \$1 per year, whether sent by mail or otherwise. All profits arising from its publication are applied to advance the general purposes of the society.

☞ All Communications intended for the Maryland Colonization Journal, or on business of the Society, should be addressed to Dr. JAMES HALL, General Agent, Colonization Rooms, Post Office Building.

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